Glossary

Chhu - "water," generally, a river
Chittak - a measure of weight; 2 ounces
Drona - a measure of weight; 64 lbs.
Lá - a mountain pass
Lam - road
Munshi - writer
Thanador - appointed official in charge of a district
Zam-pa - a bridge

1: Cunningham G-3 (1846-47) 1854 AJ4 W. Tibetans AJ4

RULES FOR PRONUNCIATION.

104 Throughout this work the vowels and consonants are to be pronounced in the following manner:—

a, as in distance, America.
á, as in father, half.
i, as in din, sin.
í, as *ee* in seen.
u, as *oo* in poor.
ú, as *u* in pure.
é, as in thére, théy.
ai, as *y* in my.
o, as in more.
au, as *ou* in our.
k, as in kick.
kh, the same aspirated.
g, as in giggle.
ng, as in sing.
ch, as in church.
chh, the same aspirated.
j, as in jest.
ny, as *ny* in tanyard.
t, as in tittle.
th, the same aspirated.
d, as in dandy.
n, as in ninny.
p, as in puppy.
ph, the same aspirated.
b, as in baby.
m, as in mummy.
ts, as in catseye.
tsh, the same aspirated.
ds, as *ds* in windsail, groundsel.
w, as in woman, dwarf.
zh, *z* aspirated.
z, as in zigzag.
h, as in hair.
y, as in you.
r, as in roar.
l, as in lull.
sh, as in ship.
s, as in senses.
h, as in heart.

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KEY TO PRONUNCIATION OF LETTERS

a	as	a	in	"woman"
á	"	a	"	"far"
ä	"	a	"	"care"
ai	"	ai	"	"aisle"
e	"	e	"	"men"
ee	"	ee	"	"see"
ey	"	ey	"	"they"
i	"	i	"	"in"
ioo	"	ieu	"	"lieu"
o	"	o	"	the French "mon"
ó	"	o	"	"old"
oo	"	oo	"	"cool"
ow	"	ow	"	"how"
u	"	u	"	"put"
c	"	c	"	"cart"
ch	"	ch	"	"child"
g	"	g	"	"gate"
gh				as an aspirated "g"
GH	as	gh	in	the Urdu word "ghareeb"
j	"	j	"	"jar"
kh				as an aspirated "k"
KH	as	kh	in	the Urdu word "khabar"
ks	"	x	"	"mix"
ng	"	ng	"	"hang"
NG	"	ng	"	the French word "sang"
ph			"	as an aspirated "p"
sh				as an aspirated "s"
SH	as	sh	in	"sharp"
th				as an aspirated "t"
yoo	as	yu	in	"yule"
zh	"	s	"	"leisure"

Note.--To facilitate the work of printing, accents have been left out in places where their omission will not cause the reader to mispronounce, e.g., in the case of the last letter in the word "speyra."

Whenever the final letter of a word is "a", pronounce it as "á,"

and whenever the final letter is "o," pronounce it as "ô."

Owing to the deficiency of accentuated letters in the font of italic type at my disposal, I was obliged to resort to the awkward expedient of using Roman type in places where there should have been an accentuated italic "gh," "kh," etc.

The soft "th" and the peculiar Tibetan sibilants I have not attempted to transcribe. The student may become familiar with their sounds, but he is not likely to be able to reproduce them himself.

The spelling adopted is phonetic throughout. Many words will be found spelled either with or without an "r," e.g., "Thoogoo" or "Throogoo" (a child). In regard to these I would explain that the words are correctly spelt with the "r," but, to the European ear, Ladákis seem to omit the "r" sound.

[The author's original transcription of Tibetan words has been slightly changed. Where Ramsay uses italics we use roman type. Where Ramsay uses roman gh, kh, ng, sh we have substituted GH, KH, NG, SH.--Analyst]

satisfactory existence; that it is still wandering around in Bardo without peace; and that it disturbs the surviving relatives, something which manifests itself in bad dreams, in attacks of mental derangement, and in similar phenomena. This now requires new measures of defense and of bringing about salvation. The means already mentioned are repeated ad infinitum, and burnt offerings are presented. A small pyramid with three sides is constructed from little sticks, and around this the lama places the remains of meals, rags of cloth, twigs, the leaves of trees, and poison (!). Then he pours oil over everything and lights the whole affair. Then the lama holds a piece of paper bearing the name of the dead person in question, in the flames, so that it burns to ashes. By this operation the finished existence, with all germs of life that might still be able to revive, is supposed to be destroyed finally and conclusively, and the restless soul is finally to come to its rest. 769

FOR THE PRONUNCIATION

of the Tibetan words and sentences printed in italics, the following observation is to be made; the letters are to be pronounced as follows: 104

k	equals	German k	
k'	equals	k-h	(aspirated)
g	equals	g	
ń	equals	ng	
ĉ	equals	tsch	
c	equals	tsch-h	(aspirated)
j	equals	dsch	(as in Dschebel)
ny	equals	nj	(as in Njemen)
t	equals	t	
t'	equals	t-h	(aspirated)
d	equals	d	
n	equals	n	
p	equals	p	
p'	equals	p-h	(aspirated)

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b	equals	b
m	equals	m
ts	equals	German z
t's	equals	z-h (hard, aspirated)
dz	equals	ds (soft)
w	equals	w
ź	equals	French j in "jour"
z	equals	French z (soft)
y	equals	German j
r	equals	r
l	equals	l
ś	equals	sch
s	equals	sharp s
h	equals	h

The vowels a, e, i, o, u, are pronounced as in German.

Glossary

The following words appear frequently in the text. So far as possible, they have defined as they are used in the text itself. Often, these are purely local meanings and have different associations in other parts of India. The capital I or T following the word indicates that it is either of Indo-European or Tibetan origin. If no symbol appears after the word, it has not been assigned by the Analyst or Research Associate to either of these language families.

Avatár (I) - incarnation
Bans - see dhárs
Béd - physician
Begár(I) - forced labor for the state
Betangna (I) - relief money
Bezing (T) - land held rent-free by musicians
Bozan - low order of strolling monks
Cháng (T) - a beer brewed from rice and barley
Chára - private grazing ground of villagers
Chatrú (I) - colts
Choti (I) - plait or a manner of tying the hair

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Chám - religious plays
Chunma - worker
Dang piri - waste land
Devĭ (I) - gods
Dhár (I) - sheep runs for foreign shepherds
Dotoens (I) - second born son of a chief
Dotul (T) - laborer
Gapto (I) - a type of village headman
Garpáon (T) - governor
Gelong (T) - fully ordained monks or priests
Gonpa (T) - monastery
Got (I) - clan in Lahaul
Guru (I) - legitimate sons of a Brahman man and kanet (mixed caste) woman
Hensi (I) - musician
Jágĭr (I) - land grant
Jágĭr dar (I) - land grantee; holder of a jagir

Janeo (I) - cord worn by the twice-born
Jeolas (I) - land allotted to a household
Jodsi - astrologer
Kachi roti (I) - food cooked with water
Kanet (I) - a caste; here, a mixed caste
Khewat (I) - rent roll
Kothi (I) - district
Lambardár (I) - type of village headman
Lhá (T) - god
Lhazing (T) - god-land; land devoted to the support of a god
Lohár (I) blacksmith
Mantra (I) sacred texts
Manzing (I) - land held rent-free by physicians
Nazrána (I) - tribute; present
Netal (T) - unassigned grain; literally, barley tax
Nierpa (T) - treasurer
Nigáhrs - see dhárs
Onpozing (T) - land held rent free by astrologers

Pakki (I) - food cooked in ghee
Pattu - cloth
Phati - hamlet
Pun (T) - grain-rent assigned to a monastery
Rus (T) - "bone"; people descended from a common ancestor
Sachi roti (I) - a food
Tal (T) - rent or revenue
Talsichemno (T) - great tax audit
Tao (T) - see tázing
Tazing (T) - land for the maintenance of a lama
Thakur (I) - ruler of a small cluster of villages
Umchie (T) - hereditary practitioners of medicine
Wazir (I) - local chief
Waziri (I) - canton
Yulfa (T) - villagers
Yurzing (T) - canal land

6: Gazetteer G-5 (ca. 1840-1883) 1883-4 AJ4 W. Tibetans AJ4

592 Chapter III, B.

194 Social and Religious Life.

104 Constitution of the family.

"*Kang chimpa*, or occupant of the big house, that is eldest son.

"*Kang chungpa*, or occupant of the small house, that is the father.

"*Yang chumgpa*, or occupant of even a smaller house, that is the grandfather."*

"The grandfather gets a field for his maintenance, but not from the *kang chimpa*. His own son, that is the father, is considered responsible, and not the grandson. *Dútalpa* is one who has nothing but a house, being literally a smoke-maker (*dut*=smoke.)" [1]

428 Custom of inheritance in Láhaul.

The custom of primogeniture prevails in the *thákur's* families of Láhaul. On the death of the father the eldest son succeeds. As long as his brothers live with him, they are maintained and called little *thákurs*, but when they set up house for themselves, they get a small allotment of *garkpas*, under the name of *dotoerzing* or younger son's land, upon which they have to maintain themselves. After lapse of two or three generations the descendants of younger sons become like other landholders and have to do some service or pay some rent to the *thákur*. Among the subordinate landholders all sons are considered entitled to equal shares of their father's holding, but in practice they seldom divide, and live on with wife, land, house- and chattels in common. When asked to defend this repulsive, custom of polyandry, they say that their holdings are too small to divide, and that experience shows them that it is impossible for two sisters-in-law, with separate husbands and families, to live together, whereas two or more brothers with a common wife can agree. In Pattan, where the Hindú element prevails in the population, and where the holdings are somewhat larger and more productive, many brothers have married separately, and divided house and lands. A very few have done so in Gárá and Rangloi also. In such families the custom which has hitherto prevailed, with regard to inheritance of the shares of brothers who die without issue, is quite clear; such share has always gone to the brothers with whom the deceased lived in unison, or to his issue, to the exclusion of all claim on the part of the separated branch of the family. The most exceptional point in the custom of inheritance prevailing in Láhaul is the fact that, in default of sons, a daughter succeeds to her father's whole estate in preference to nephews or other male kinsmen, provided that, before her father's death, she has not married and settled down to live on her husband's holding away from home. If she is married and living with her husband in her father's house, she succeeds, and if she is unmarried, she can hold for life as a maid, or can at any time marry and take her husband to live with her. Supposing such a husband and wife to die without issue, it appears to be doubtful who would have the best claim to succeed them; whether the next of kin to the wife or to the husband. But it is agreed that the survivor of the two might lawfully give the estate to any member of either of the two families.

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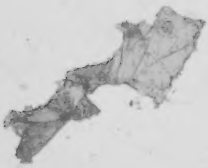

428 Custom of inheritance in Spiti.

The constitution of the Spiti family has just been described as a system of primogeniture whereby the eldest son succeeds in the lifetime of his father. The working of this system in the case of

* *Kang*, house; *big*; *chung*, small; *parmdis* (Hindi); *yangmar* or *par*, as in *parddis* (Hindi), one beyond.

[1 QUOTATION FROM MR. ANDERSON.—ANALYST]

6: Gazetteer G-5 (ca. 1840-1883) 1883-4 AJ4 W. Tibetans AJ4

[QUOTE FROM Rev. Heyde] [Punjab Gazetteer,

Chapter III, B. Social and Religious Life. Religion of Láhaul and Spiti.

reigned over Gúge and some other provinces of Ladákh), exercised a great influence in the matter, and were zealously engaged in propagating and establishing the Buddhist religion, especially in Láhaul. When, under their rule, crimes or smaller offences had been committed by Láhaulis, the offenders were punished by making them build religious monuments. Thus, for instance, all the *mánis* and many of the *chhoddens* which are so common by the road-sides in Láhaul were originally built in accordance with a sentence by convicted offenders in expiation of their misdeeds.* According to Csoma de Körös and others, Buddhism was established in Tibet in the seventh century of our era,† and from thence and Ladákh it was no doubt introduced into Spiti and Láhaul, but probably to a small extent only up to the time of the king of Gúge before mentioned. I am unable to fix the date when the Gúge chiefs ruled over Kárja (the Tibetan name for Láhaul), the native accounts being too uncertain.

"Without doubt there existed a very low kind of religion in Láhaul before Buddhism got hold of the people, and the latter has not been able to suppress it entirely. That early religion of Láhaul is still known under the name of *Lung pachhoi*, that is, the religion of the valley. When it was flourishing, many bloody, and even human, sacrifices seem to have been regularly offered up to certain *Iká*, that is, gods or evil spirits, residing in or near old pencil-cedar trees, rocks, caves, &c. This cruel custom disappeared gradually after the doctrine of the Buddhists had influenced for a time the minds of the people. There is a story which I shall relate, as it seems to show that this was the case: Near the village of Keylang a large dry pencil cedar was standing till last year, when we felled it for fire-wood: the story goes that before this tree, in ancient times, a child of eight years old was annually sacrificed to make the spirit who resided in it well-disposed towards the inhabitants of Keylang. The children seem to have been supplied in turn by the different families of the village. It happened one year to be a widow who had to give up an only child of the required age of eight years. The day before her only one was to be taken from her she was crying loudly, when a travelling *lámá* from Tibet met her, and asked the cause of her distress. Having heard her story the *lámá* said: 'Well, I will go instead of your child.' He did so but did not allow himself to be killed: 'the spirit must kill me himself if he wants human flesh,' said he, so saying he sat himself down before the tree and waited for a long time; but as the demon made no attack on him, he became angry, took down from the tree the signs and effigies, and threw them into the Bhága river, telling the people not to sacrifice any more human beings, which advice was followed from that time forward. The demon fled and settled on the top of the Kokcr pass, where it still dwells under the name of the Keylang *Iká* or god of Keylang, getting now only the annual sacrifice of a sheep supplied by the shepherds.

* A *máni* is a long, low and broad wall or dyke of dry stone masonry covered with slabs or round smooth pebbles, on which the prayer *Om máni padme hum*' is carved. Some in Spiti are near half a mile in length. A *chhodden* is a tall pyramidical monument, dedicated to Buddha, or containing the ashes of some Buddhist saint or holy man. The carved stones on the *mánis* are made by the monks in the winter. They sell many to persons who wish to place one or more upon a *máni* in fulfilment of a vow, or in support of a prayer. Mr. Heyde means that the offender built the walls, not that they put the carved stones on them. Prayer-wheels turned by water are commonly to be seen outside villages in Láhaul and Spiti.

† Great Tibet ought to be read for Tibet, for in Ládakh or Western Tibet Buddhism appears to have been established many centuries before. General Cunningham puts its first introduction into Ladákh at B. C. 240, and its first firm establishment there at some time during the first century before Christ.

Glossary

[H or T following the words are abbreviations for Hindi and Tibetan, respectively. -- Analyst]

Deota (H)	god
Got (H)	sib
Khang chhen (T)	big house
Khang chung (T)	small house
Nono (T)	Title of the Chief of Spiti

9: Francke M-3 (no date) 1901 AJ4 W Tibetans AJ4
Ladak

651 436 804 Four *'abo* of grain equal five *'abo* of salt: or two *'abo* of apricots equal one *'abo* of salt. The salt is then taken to Kargil and Baltisan, where rupees are procurable and there exchanged at 2½ *'abo* for the rupee. The rupees when received by the Khalatsepa are not of much use to him, except for the payment of his revenue, and then only to save him from the inconveniences he would incur if he were to tender his grain or apricots instead. Here we have rather a neat instance where salt in a certain recognised measure is the currency, even where the object is to procure a fixed amount of definite coins.

175 436 As regards the ancient tea-money of Tibet, there is a very interesting survival of it in one of the modern Tibetan coins called jau. This name means "a little tea," and was probably once equal [435] in value to a small tea-brick. At the present day, the value of the *jau* is 3 annas 3 pies.

104 It is also interesting to mention here that the Tibetan word "rich," phyugpo, means "possessing many cattle," being derived directly from *phyugs*, cattle. This direct analogy to *pecunia* is most interesting.

10: Francke M-5 (no date) 1901 AJ4 W. Tibetans AJ4
Ladak

is very natural, for as has been pointed out in the paper on the Kêsar-Myths, **the Pre-Buddhist Religion must have been a system of sun and nature worship.** Now it is the sun, who creates the four points of the compass. All of them are different manifestations of the sun and hence the importance attached to them in a physiological religion. This fact suggests a solution to the difficult problem of explaining the ancient mystic emblem of the **Bon Religion, yungdrung** 卐. This emblem was in my view invented to represent the sun as the creator of East, South, West and North, the little mark at the end of each line indicating the inclination of the sun to proceed from one point to the other.

It is not an easy matter to give a satisfactory explanation of the word *yungdrung*, but I dare to offer one, in favor of which there is at least some probability. In the Kêsar-Myths **an old name of the sun, bya Khyung dkrung nyima,** occurs. This means literally 'the bird *Khyung*, the disc, the sun.' In course of time the name **Khyung dkrung** may have degenerated to become *yungdrung*, especially at a time when the idea of the emblem had ceased to be generally understood. Laws of sound cannot be of much avail here, because we are dealing with a proper noun. A few suggestions, however, might be made in favor of this derivation:— (1) a word *yung* is absolutely non-existing and cannot be found in any dictionary; (2) there exist a few cases of *k* being dropped when preceding *y*, thus *kyang* = *yang*, *kyi* = *yi*, *kyin* = *yin*; (3) there is only a very slight, hardly perceptible, difference in the pronunciation of *dkrung* and *drung*. Of course, this explanation of the emblem rests on the theory, that it is always the same sun, which appears in the East every morning, and is in opposition to the theory shown in Song No. I. B. 7, *post*, p. 135. However, the study of other physiological religions has proved plainly that the most contradictory theories may dwell in them side by side.

While on the point of derivation; in regard to the change from *khyung* to *yung*, it may be compared also to the following corresponding words in Jäschke's *Tibetan Dictionary*: *khyabpa-yabpa*, both 'cover' in Ladakhi; *'akhyarba-yarba*, both 'go astray;' *'akhyampa-yamyom*, both 'be unsteady;' *akhyigspa*, 'to fetter;' *yyigspa*, 'to be hindered;' *'akhyurba*, 'to be separated;' *yurba* or *yurwa*, 'pull out' (weeds, *etc.*); *'akhyompa*, 'to wave;' *yompa*, 'be swinging,' swing The *y* of *yung* and *yyigspa* is a silent prefixed letter and is often omitted in writing.

In the figures *a* and *b* below is shown the *yungdrung* in both positions: the natural and the reversed. The Rev. A. W. Heyde of Ghûm tells me that the *yungdrung* as a monogram is said to be composed of the two syllables 卍 *sû* and 卐 *ti*, *suti* = *svasti*.

a

b

According to Waddell, *Lamaism in Tibet*, both the established Buddhist church and the adherents to the Bon Religion have a *yungdrung* of their own, the one under *a* being the emblem of Lamaism, that under *b* of the Bon Religion. It is most natural that *a* alone should correspond to the actual course of the sun, for it is probably the older one. Indian Buddhist missionaries may have fought in vain against the use of the symbol, and finally agreed to introduce it into their own system by regarding it as a monogram, containing the three syllables *su asti* in Indian characters. Afterwards in opposition to Buddhism and at a time when the leading ideas of the once physiological religion had vanished, Bon priests made the emblem turn the other way; just as the custom of circumambulation was altered by the Bonpas from right to left.

10: Francke M-5 (no date) 1901 AJ4 W. Tibetans AJ4
Ladak

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Notes on the Tibetan Text.[1]

Nyopa, buyer, because the bride was bought in ancient times. The salutation in classical language *Om khroshiyar, etc.*, is exchanged after each strophe, but will not be repeated in these pages.

I. A. *In all verses ci'i don* means literally: it is the meaning of what? II. B. As regards the meaning of names and general position of the heads of the Pre-Buddhist cosmology, see my paper on the Késar-Myth in *Mémoires de la Société Finno-ougrienne*, 1900, No. XV. The syllable *sam* I was first inclined to translate by 'or,' but people told me, that they understood it to mean 'think,' in favour of which might be pointed to the people's response: Well thought, you mighty friends. In v. 4, 5, 6, and 7 the gods, who govern the four directions, are mentioned.

They are the properly Tibetan *Ldkapdas*. In Lamaism three of them have become *Dhyánibuddhas*, whilst *rDorje sems dp'a* has become their president. That their relationship to the four points of the globe has not yet quite been lost in Lamaism, is shown by the *Padmathangig*, see Grünwedel, *Mythologie des Buddhismus*, pp. 98, 99.

The names in literal translation mean: — 4. 'The thunderbolt with the courageous soul.' 5. 'The producer of great price.' 6. 'Fulfiller of the aim, he has.' 7. 'Eternal light.' With the exception of 6, all the names point plainly to the different manifestations of the sun. 7 in particular goes back to the idea, that the West is the receptacle of all the suns, which have been born up to the present day. This idea is too natural a one to have been imported from Persia. Instead of *ma shus* the original rendering was probably *ma shu*, the imperative being used for the optative. 8. *rTsekha*, god of the summit, 9. *Yulkhar*, village idol. 10. *Pkalha*, god of the fathers, *i. e.*, family.

Notes on the English Translation.[2]

It might be well to say a few words about the scene, which forms the background of the songs. The **Nyopas** (*i. e.*, friends of the bridegroom, who were sent to buy the bride) come on horseback and clad in gorgeous dress (*vide* Plate) before the house of the bride and ask for entrance. This is refused to them unless they are able to answer certain questions. All the people of the house are armed with sticks and the *Nyopas* are beaten unmercifully as soon as they fail to prove their respectable origin by answering the questions satisfactorily. The people of the house light a fire of the wood of the pencil cedar and concerning the smoke of this the first questions are asked.

After the questions regarding the principal deities have been settled, in 8, 9, and 10 the local deities come in. Though in ancient times idols do not seem to have had a place in the Bon Religion, we can see how the idea gradually crept in. As we know from the Késar-Myths, the lha's or gods used to visit the earth frequently. High hills became known as places of the gods' descent, and to honour them properly, white altars were erected. By and by these altars or lhatho's were considered as being the dwelling places of certain *lha's* and at last the idea was developed, that wherever a *lhatho* was erected, a *lha* would soon take his seat. So we have a *lha* on the hill (near the castle) in 8, and the family (father) *lha* in 10. In 9 the word *thas* might point to a rough idol, compare Jäschke's *Dict. thesthas*. All of them have the epithet *snyanpo* = well sounding.

Song No. II.

A.

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II. A. *Legs bsams dbangi nyebo.*
nanginas.

1. *pburu yar yzigs 'ang*
gangs chu dkarpo de
su dang ganggi chang.

II. A. Well thought, you mighty friends.
People of the house say:

1. Look over there to the upper valley!
That white glacier water,
What and whose beer is it?

[1] [Cf pp 133-135, category 116 -- Analyst]

[2] [Cf pp 136a and 136b, category 116 -- Analyst]

10: Francke M-5 (no date) 1901 AJ4 W. Tibetans AJ4
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2. yyasla yar yzigs 'ang
yy'a chu khral khrol de

su dang ganggi chang.

3. mdoru yar yzigs 'ang
ytsang chab sngonmo de
su dang ganggi chang.

4. yyonla yar yzigs 'ang
chumig kyal kyil de
su dang ganggi chang.

5. sbrulmgo ma chabrkyan nangdu

yang dkar naskyi chang
su dang ganggi chang.

2. Look over there to the right!
That foaming water among the stones.
What and whose beer is it!

3. Look over there below!
That blue river water,
What and whose beer is it?

4. Look over there to the left!
Those wells here and there,
What and whose beer are they?

5. And in this large jar with the snake's head
The beer [made] of white barley,
What and whose beer is this?

B.

Nyopas landu.

II. B. 1. phuru yar yzigs 'ang

gangs chu dkarpo de
dar sing ysoba'i chang.

2. yyasla yar yzigs 'ang
yy'a chu khral khrol de

shaphran ysoba'i chang.

3. mdoru yar yzigs 'ang
ytsang chab sngonmo de
nyaphran ysoba'i chang.

4. yyonla yar yzigs 'ang
chumig kyal kyil de
ma zhing ysoba'i chang.

5. sbrulmgo ma chab rkyanla

yang dkar naskyi khuba de
nyo 'am spun bdungyi chang.

The *Nyopas* answer:

II. B. 1. Look over there to the upper valley!
That white glacier water
Is the beer, nourishing the ice-lion.

2. Look over there to the right!
That foaming water among the stones
Is the beer, nourishing the young deer.

3. Look over there below!
That blue river water
Is the beer, nourishing the little fishes.

4. Look over there to the left!
Those wells here and there
Are the beer, nourishing the mother-fields.

5. And in this large jar with the snake's head,
The fluid [made] of white barley
Is the beer of the *Nyopas* or the seven brethren.

Notes.

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A. 2. *yyasha*, this word is used here, so people tell me, for water with stones, not for stagnant water, *khralkhrol*, noisy. 4. *kyal-kyil* scattered about. 5. *ma*, mother, used for everything large, here the large jar.

B. 4. *ma zhing*, motherfield, a very fertile field. Instead of *kyalkyil-parpur* is also used in the same sense.

A. 5. The mouth of the jar is formed like a snake's head. B. 1. The ice-lion with the blue locks [or mane] was originally the glacier itself, later on it developed into a fabulous being, which was thought to live there. 5. The number of the *Nyopas* ought to be seven.

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4. steng dang 'oggi mjalthsul de
sbang char zilbus byas.

4. The existence of height and depth
Was created by the dewy soaking rain.

5. phu dang mdoyi mjalthsul de

skyesser[3] rlungpos byas.

5. The existence of an upper and a lower valley
Was created by *skyesser*, the wind.

6. mkhar dang yulgyi mjalthsul de
rgyal dang blongyis byas.

6. The existence of castle and village
Was created by the king and the ministers.

7. yzhis dang ynaskyi mjalthsul de
ynyendrung rnamskyis byas.

7. The existence of hearth and home
Was created by you, our friends.

8. phyi dang nanggi mjalthsul de

nyo'am spun bdungyis byas.

8. The fact, that some people are outside and some inside,
Was created by the *Nyopas*, the seven brethren.

Notes.

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In the original *mjalthso* is given instead of *mjalthsul*, which is unintelligible. See more examples for elision of *l* at the end of a syllable in my *Ladákhí Grammar*, laws of sound 4. *dbyibs* is a word, not so easily understood, two kinds of *dbyibs* are mentioned in XIII., they are *nammkha*, sky, heaven, and *chos*, religion. B. 5. *shyesser*, name of the wind god. May be either *skyegsar*, the reborn one, see Késar-Myth, or *skyebser*, producer of coolness.

A. 8. This question refers to the scene created by the arrival of the *Nyopas*. B. 2. The sun is often called an umbrella on account of his circular shape. 3. Though the moon as representative of the night can be made to account for the North, it is difficult to see her relation to the South.

B. 4. Perhaps on account of the fact, that clouds show great varieties of altitude. 5. A strong draught is felt in every valley.

Song No. IV.

A.

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byonrabs yin.

IV. A. 1. 'adir byon rnams shargyi glingnas yongstsana
shar phyogs rgyalpo suzhig bahugs
bran dang 'akhor yyog cila dkar

dbyibs dang chalugs cinda 'adra.

This is about the origin [of the *Nyopas*].

IV. A. 1. When you came here from the eastern country,
Who was king there in the East?

Why may we call his subjects and servants white?
What is their shape and custom like?

2. lhoyi phyogsnas yongstsana

lho phyogs rgyalpo su zhig bahugs
bran dang 'akhor yyog cila dkar

dbyibs dang chalugs cinda 'adra.

2. When you came here from the southern country,
Who was king there in the South?
Why may we call his subjects and servants white?
What is their shape and custom like?

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[3] Having been questioned meanwhile by Regierungsrat Dr. E. Schlagintweit about the equation *Kesar* = *skyesser*, I wish to state the following facts: This equation was not worked out by myself, but received ready made from the natives, who explain the name in this way. According to a letter from Rev. Fr. Peter, Kyelang, the popular pronunciation of the same name is *Kyesar* in Lahoul. In a collection of popular songs which I received from Phyang three days ago, the king's name is invariably spelled *Kyesar*. In Leh ordinary people pronounce the name *Kesar*, but educated people, who know the myths from the epos, pronounce it *Gesar*. All the changes from *Kyesar* to *Gesar* can be accounted for, see my *Ladákhí Grammar*, Introduction, *Kyirma* = *girma*.

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4. ngaeng nyebo rnams byanggi
glingnas byongstsana
byang phyogs rgyalpo 'aphags
skyed bzhugs
bran dang 'akhor yyog chosla
dkar

dbyibs dang chalugs bdelegs
'adug
byangsa thsos sna 'adsommo
'adug
skad cig''adrina dela dris.

4. When we came here from the
northern country,
'aPhagsakyed was king there in
the North.
For the sake of their religion we
may call his subjects and ser-
vants white.
Their shape and custom are good.

In the North there are all kinds
of dyes.
If you wish to hear some news,
ask them.

Notes. [1]

A. 1, *etc.* *cis da*, ought to be spelt according to the views of Ladakhis *ci mda*, *mda* (or perhaps *'ada*) meaning 'about.' The names of the kings mean B. 1. protector of the country. 2 and 4. the high-born one. 3. good eye. Very likely the original name of 4 had been lost and that of 2 was inserted instead. Each verse may also have a seventh concluding line: *ngaeng nyebo rnamsla skadcha bshadrgyu med*, we friends do not know any news; *'adsommo* = *'adsompo*, plentiful. Instead of *bdelegs* the original has *bdelags*.

Notes. [1]

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A. 1, *etc.* White is the colour of the lha's and of all good things. B. As regards the products of the different countries, they are mentioned in about the same manner in *Ladakhi Songs* No. XV. Harvest festival at **Skyurbuchan**. They are perhaps more of a practical than of a mythological interest.

The three names, given in this song, do not seem to be of Tibetan origin. They are probably the Tibetan names of the Indian *lôkapâlas*. Though there can be no doubt as to the pre-buddhist origin of this song as a whole, the names of the kings may be later Lamaist interpolations. I am rather inclined to believe, that an ancient version of this song had the names of those kings, who actually reigned in the respective regions many years ago. In this connection it may be added, that in Song No. X., where the four points of the compass come in again, actual geographical kingdoms, for instance China and India, are mentioned. Regarding the names, given in IV., compare Grünwedel, *Mythologie des Buddhismus*, p. 181; *spyanmig bzang*, instead of *mig mi bzang*, is probably a corruption, as it does not correspond to the Indian *virûpâksha*.

Song No. V.

A.[2]

berrabs yin.
phyimas.
V. A. 1. shing stagpa, skyerpa shugpa
ysum
2. de ysum shing dang ma rdungs-
shig

This is about the sticks.
The **Nyopas** say:—
V. A. 1. The birch, the alp-willow and the cedar,
2. With sticks of these three kinds of wood do not beat us!

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[1] [illegible] pp 139 and 140 category 176 -- Analysis

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Notes. [illegible]

V. 4. *Idem*, said to be the golden hat of the Nyopas, is called *Idem* either on account of its stiff shape or because of its being an emblem (allegory) of the sun. As will have been noticed in the preceding songs, the Nyopas have to play the part of the sun god. 5. *phe* = *phye*, perf. tense, of *'abyedpa*, to open, thus 'if you beat an opening of the body, "a wound,' the verb being used as a noun.

B. 3. *thsersa*, finishing place, when applied to men, it is the country, where maturity is attained. 4. *yserla yod*, it belongs to gold. 5. *yyula byas*, it was made [turned] into turquoise. 9. *'abrangs* = *'abrengs*, imperative tense. 10. instead of *mdunda* the original has *donda*, instead of *mchis* it has *ches* and *che*; the same must be said of *mchis* in B. 13. *nambs'a* Ladakhi for *nubs'a*. *Idar* perhaps the same as *Idur Idur* in Jäschke's *Dictionary*.

Notes. [illegible]

Because at the end of each verse in IV. the Nyopas failed to give a satisfactory account of the four countries, this is taken as a sufficient cause to beat them. For their defence they recite V. A., VI. A., and VII. A., and find fault with the sticks. On the other hand the bride's party praise their sticks as having been approved of by the king of heaven V. B., a king of the earth VI. B., and the king of the underworld [waters] in VII. B.

B. 9 and 10 is said to refer to the procession of the wedding party.

Song No. VI.

A.

phyimas.

VI. A. 1. shing grama glangma lcangma ysum

2. de ysum shing dang ma rdung-shig

3. de ysum shing dang rdung serna

4. mgoyi ldem 'achagna ldem 'achag stong dang len

5. luskyi phe ralna pheral stong dang len

6. snyangyi yyu 'achagna yyu 'achag stong dang len

7. 'oggi aga 'achagna aga 'achag stong dang len.

lega beama dbanggi nyebo.

The Nyopas say:—

VI. A. 1. The furze, the hill willow and the house willow,

2. With sticks of these three kinds of wood do not beat us!

3. If you beat us with these three kinds of wood,

4. Breaking our helmets, you must return them a thousandfold,

5. Hurting our body, we shall return it a thousandfold,

6. Breaking our earrings, you must return them a thousandfold!

7. Breaking our saddles, you must return them a thousandfold!

Well thought, you mighty friends!

B.

nangmas landu

VI. B. 1. bdaggi lagtu yodpai shing yyu lcang sngonpoi

2. skyedpa sngonpo yyula byas

3. lo 'adab 'adzamgling ni yul khyab

People of the house answer:—

VI. B. 1. Of this green stick of the turquoise willow, which is in my hand,

2. The blue middle was made of turquoise.

3. The leaves of the tree cover all 'aDzamgling the country of men.

[illegible]

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4. rje sabdag rgyalpo babinnas
5. lengs rgyabpai bk'a khrol cig.
6. 'adiba bk'alung yang dagpa shig ynang serna
7. rgyalpoi bu zhig 'abrangs
8. zhakar sdunda mchis
9. dou ngan phugnas 'akhrugs
10. pha ngan duba che
11. mgron ngan ringdu mchis
12. rinchen dbyugpas char cig phob
13. nam ba'a rincangyi ldar cig phob.

Notes. [1]

4. By the king, the owner and lord of the earth
5. [There was issued] an order to beat [with it].
6. If you ask, what holy prophecy he gave regarding it,
7. 'A son of the king may follow [you]!
8. The moon and the stars may be before [you]!
9. Bad speech ought to be blamed,
10. If [the fire] is badly blown there is much smoke.
11. A bad guest be far away!'
12. Now let go down a rain [of blows] with the costly sticks,
13. Beat them on their costly dress.

Notes. [1]

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In B. two lines seem to have been lost, because for all the rest this song is in conformity with V. B. or perhaps V. B. 2, 3 are later additions. In 4 the king is mentioned as representative of the earth, an older version may have had Mother skyabs bdun, compare Song No. I. B. 2, *ante*, p. 134.

B. 2. 'aDzamgling or 'aDzambugling, comprised originally Tibet and India, later on all Asia or the whole earth, in the latter sense it is to be taken here. It is the Indian *Jambudvîpa*.

Song No. VII.

A.

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phyimas
VII. A. 1. shing starbu 'umbu thserbu yzum
2. de yzum shing dang ma rdung-shig
3. de yzum shing dang rdung serna
4. mgoyi ldem 'achagna ldem 'achag stong dang len
5. lnakyi phe rakna pherral stong dang len
6. snyangyi yzu 'achagna yzu 'achag stong dang len
7. 'oggi sga 'achagna sga 'achag stong dang len,

The Nyopas say:—
VII. A. 1. The walnut-tree, the tamarisk and the thorn,
2. With sticks of these three kinds of wood do not beat us!
3. If you beat us with these three kinds of wood,
4. Breaking our helmets, you must return them a thousandfold,
5. Hurting our body, we shall return it a thousandfold,
6. Breaking our earrings, you must return them a thousandfold,
7. Breaking our saddles, you must return them a thousandfold!

B.

nangmas
VII. B. 1. hdaggi lagtu yodpai shing yzu leang sngonpoi

People of the house say:—
VII. B. 1. Of this green stick of the turquoise willow, which is in my hand,

[1] [Cf. p. 143, catalogy 116 -- Analyst]

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4. yalga ysumparu
mgobo ldad dkar thsangs

dung sgong ma bcagpa
bya thsangs ma bshigpa
bya de ma 'agrogspa
shing de snamnas slog
de dang rdung mdzodcig, *etc.*

4. On the third bough
There is the nest of the bird 'white head.'
Not breaking the pearl-white egg,
Not destroying the bird's nest,
Not frightening the bird,
Take a stick and come!
With this stick do beat us! *etc.*

5. yalga bshiparu
glagmo mkhal dkar thsangs

dngul sgong ma bcagpa
bya thsangs ma bshigpa
bya de ma 'agrogspa
shing de snamnas byon
de dang rdung mdzod cig, *etc.*

5. On the fourth bough
There is the nest of the eagle 'white kidney.'
Not breaking the silver egg,
Not destroying the bird's nest,
Not frightening the bird,
Take a stick and come!
With this stick do beat us! *etc.*

6. yalga lngaparu
ribya gongmoi thsangs

byur sgong ma bcagpa
bya thsangs ma bshigpa
bya de ma 'agrogspa
shing de snamnas byon
de dang rdung mdzod cig, *etc.*

6. On the fifth bough
There is the nest of the snow partridge.
Not breaking the coral egg,
Not destroying the bird's nest,
Not frightening the bird,
Take a stick and come!
With this stick do beat us! *etc.*

7. yalga drugparu
khraskya dkarmoi thsangs

lcags sgong ma bcagpa
bya thsangs ma bshigpa
bya de ma 'agrogspa
shing de snamnas byon
de dang rdung mdzodcig, *etc.*

7. On the sixth bough
There is the nest of the white falcon.
Not breaking the iron egg,
Not destroying the bird's nest,
Not frightening the bird,
Take a stick and come!
With this stick do beat us! *etc.*

Notes. 1

A. 1. The expressions given here are colloquial Lower Ladakhi for soup-spoon, table-spoon and poker. B. 1. *kala* = *kalas*, *kula* the same as *kala*, *rtsemo* means originally 'top.' 2. *sgong* = *sgonga*, egg. The termination *pa* in *bcagpa*, *bshigpa* and *'agrogspa* is Ladakhi for *par*, the supine being used here in a gerundial sense. 5. *mkhal dkar*, white kidney, i. e., the feathers over the kidney are white. 6. *ribya*, another name of the same bird is *khabya*.

1 [cf pp. 145 and 147, category 116 -- Analyst]

Notes. 2

This song seems to contain a further description of the tree of the world. It is remarkable that the tree of the world is said to have six boughs, for I have not yet met with the number six in other books relating to Bonpa mythology. In this connection I should like to mention that according to the *Edda* there are six animals (a goat and five stags) feeding on the leaves of the tree of the world, and that the *Edda* (not *Simrock*) speaks of six worlds.

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Song No. IX.

A.

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IX. A. 1. khyed nyebo me ma khrul

2. da nang yongba gangnas yongs

3. 'agroba nyidcag gangdu 'agro

4. sdodpai bde lce gangna yod

5. dgospai skudon sala yod

6. yzhungyul 'adiru cila byon.

IX. A. 1. Now, friends, do not let the fire fall down!

2. Now, you, who enter, from where do you come?

3. Then, where will you go to?

4. Where will you be pleased to sit down?

5. For whose sake do you come?

6. Why did you come here into the middle of the village?

B.

phyimas.

IX. B. 1. yong da ngazha sharphyogs bdechen glingnas yongs.

2. 'agro da ngazha nubphyogs urgyan glingdu 'agro

3. sdodpai bdelce de su ynas 'adina yod

4. dgospai skudon ni yshungyul 'adina yod,

legs beams dhanggi nyebo.

The Nyopas say:—

IX. B. 1. We come from a happy country in the East,

2. We go to the country of the paradise in the West.

3. We shall be pleased to sit down here.

4. Our aim is here in the middle of village.

Well thought, you mighty friends!

Notes.

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A. 1. *me ma khrul*, do not let the fire fall down, proverbial expression, for 'do not break down now, show your ingenuity!' 4. The original has *sala* instead of *gangna*, the lines 4 and 5 having been confounded. B. 2. **urgyan**, here in Lower Ladakh is understood to mean either **Padmasambhava** or the '**Western Paradise.**' 1 and 2 again show, plainly, that the Nyopas have to play the part of the sun.

This song IX. is generally the conclusion of the scene before the house, the Nyopas are invited to enter and tell the name of the girl. Then the bridal party, the Nyopas and the whole village sit down for a great feast, when the **Chang glu** (the continuation of the wedding song, given above) is sung. On the following morning a Buddhist Lama appears and reads a scripture portion from an orthodox Buddhist book. People tell me that he may read anything, he likes, because neither the Lama nor the bride are able to grasp the meaning, and the chief thing is the correct pronunciation. Then the bride and the Nyopas mount their horses and ride to the house of the bridegroom, where another feast is given.

Conclusion.

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Having thus arrived at the end of the first intelligible half of the wedding ritual, it will be as well to add a few words about the other less intelligible half, though the latter is not yet ready for publication. After a study of the verses contained in it, which can be understood fairly well, I have come to the conclusion that the so-called **second half of the ritual** is not the continuation of the first; but a composition apart. It is in reality a **new ritual dating from the time of the introduction of Buddhism into Ladakh**, and is an attempt to replace the ancient Bonpa ritual by another, which, though not entirely Lamaist, tries to introduce Buddhist ideas by placing them side by side with Bonpa ideas. That this

Glossary

[The capital letter in parentheses following a word indicates that it is either Tibetan (T) or Hindi (H). Words about which there was doubt were not assigned to either of these languages. --Analyst]

Chhagzot (T) - managerial head of a monastery
Chham (T) - lama dance
Chhorten (T) - a tower associated with mani walls
Chan (T) - the barley beer of Ladakh
Chappatti (H) - wheat cake
Daps - musical instrument made from a skin stretched over a hoop
Dobdobs - police
Dzo (T) - a cross between a yak and a cow
Geshes (T) - high degree awarded at the academic monasteries
Gie - Yak butter
Guru (H) - older lama; spiritual teacher (see Lobon)
Gur Gur Cha - a kind of tea made with yak butter.
Kanal - a land measure; 1/16 of an acre
Kathak (T) - white silk scarf; traditional present to and from a high lama
Konyer (T) - treasurer of a monastery

Lobon (T) - older lama; teacher of the Incarnate Lama (see Guru)
Magpa (T) - a son-in-law who becomes the head of a sonless family
Mani - Walls with religious inscriptions
Obo (T) - rock cairn (see oris)
Oris (T) - rock cairn (see Obo)
Perakh (T) - headdress worn by older women
Poshel - egg-shaped pin worn as an ornament by women
Sattu (T) - a food made of barley flour. (see Tsamba)
Sawp - Tibetan for Sahib
Serai - stopping place for caravans
Skushak (T) - term of address to a spiritual head of a monastery
Tehsildar (H) - head of a tahsil (district)
Tsamba (T) - a food made of barley flour. (see Sattu)

842 587 562 357 enough, the Tibetans seem to think that it is the husband's fault and they usually take in another man, in the hope that there will be children. Such a man is known as a *porsag*, that is, a man brought in for the purpose of fathering a child. However, when I asked this woman why she had remarried, if it was because she had no children, or because her husband was too old, she said, "No, those are only the official reasons." After I gained her confidence, she told me that she had married the second husband because she needed a servant in the house, and she found it cheaper to have another husband than to have a servant she would have to pay!

[104]

581 177 If a Tibetan woman marries a Mohammedan, she has to leave the polyandrous practice and becomes a member of the usual Mohammedan family system. The woman always takes the husband's religion, so that a Moslem girl who marries into a Buddhist family becomes polyandrous.

595 Now it must not be imagined that polygyny (where a man has a number of wives) does not exist in Tibet. One occasionally finds a case as when a young man goes on a long voyage and meets a girl of his choice and his brothers agree to bring her into the house. Thus, in Rupchu, I have seen three brothers sharing two wives, so that anything seems to be possible among the Tibetans and, on the whole, the system seems to work very well.

584 573 588 The children in Tibet are betrothed when they are 10 or 12 years old, usually by the parents. But this is not always the case. Very often the eldest boy chooses a wife himself, and his brothers and the other members of his family have to accept this woman as the common wife; they have no choice in the matter. But there is yet another custom in the Tibetan family which to us Westerners appears extraordinary indeed. As soon as the children are married, the parents are obliged to leave the house and the children take over. The father and mother must go to live in a smaller house, usually on

584 the same property, which is built especially
513 for that purpose. This custom is known
[104] as *kangoo, kangchen choches* which in Tibetan means "small house, big house division." The children then become responsible for the agricultural and commercial activity, while the parents must live on an allowance or on a small part of the property which is put aside for them
[104] (called *maskal* if it is for the mother, and *paskal* if it is for the fathers). This custom, though not rigidly enforced, seems very strange to us, since in our society the parents remain in charge of the family property until they die and the children have to go and earn a living for the family which they found.

593 It cannot be said that, in a Tibetan polyandrous family, one of the brothers is *eo ipso* more important that the others. For instance, it is not necessarily the eldest brother who is the head of the family, but usually the one with the most personality and sometimes even the mother, if she is in a position to run the family. The fathers are often somewhat afraid of their sons, because as soon as the sons become married, the parents have to leave the house. Thus, they try to ingratiate their children so that they will be left a sufficient amount of property on which to live when the children marry.

852 There is an initiation ceremony among the Tibetans, as with many other peoples in the world. It consists in the boys and girls having their hair cut at an early age, usually between their second and third year, by the mother together with one of the fathers, usually the most influential one.

593 There seems to be no fixed rule as to how a polyandrous family works out relations between husbands and wife. Most people seem to imagine that it is left to the wife to regulate with whom she shall have relations, but this is not always the case. If it is left to her, she naturally has to use tact so that the boys are all satisfied, but, in other cases, the decision is up to the brothers themselves, who remain at

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But local Europeans who know the Tibetans very well, such as the Moravian missionaries who live among them in the western part of Tibet, explain that, on the whole, they are not very passionate people, but rather cold. Certainly, their polyandrous institution has much to do with the repression of their natural feelings.

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Oddly enough, the Buddhist religion condemns not only polygyny and divorce, but also polyandry, and yet all Tibetans who are Buddhists practise it. Thus, it must be a pre-Buddhist custom. The Moslems, however (that is, those Tibetans who are converted to Mohammedanism) cease being polyandrous immediately and take to the Islamic polygynous system.

Ti 595 341 WT 341

There exists a very rare case of polyandry in Tibet which it has not yet been my privilege to come across, but of which I heard repeatedly in western Tibet. It is practised in a society which I understand exists in central Tibet around Lhasa and Gyantse. In these towns, the fathers and sons share one wife. One of the objects of my returning now, at the end of the year, to Tibet, is to meet a woman who is thus married to both father and sons. Such a woman is known in Tibetan as a *tchama-doong*, which means "beam-mother-beam" a name derived from an analogy in the build of their houses. These have flat roofs, built over a number of beams, large transversal beams and others, which are smaller, going across them, and very small bits of wood which link the two together. When they call such a woman a *tchama-doong*, they mean she is comparable to a small beam, that she links the big beam with the small bits.

[104]

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It must not be imagined for a minute, of course, that this woman is the mother of the sons. But let us assume the case of a family in which there are a number of brothers, who have married one woman and have a number of offspring. If this mother dies, the fathers can either remarry and, in this case, the sons are entitled to share the stepmother with their fathers, or, if the sons are married when the mother dies, the fathers, instead of remarrying, are

K'hang-chen - the main portion of the family (ancestral) property occupied by the sons and their wife.

K'hang-gu - the smaller portion of the family (ancestral) property occupied by the fathers, mother and unmarried sisters.

P'haspun - patrilineal clan

Jagir khoti - land of the landlords

Khalsa khoti - government land, which is allotted to individuals who pay taxes and render services to the government

[Zhing - kham - In Ladak this is comparable to the khalsa khoti of Lahul]

Bagma marriage - marriage in which the sons of a family take one wife in common [bagma - "bride," wife in a bagma marriage]

Magpa marriage - marriage in which the daughter inherits all property (when there are no male heirs) and takes as many husbands as she wishes. [magpa = "bridegroom," husband in a magpa marriage]

P'horjag (porjag) - an extra man brought in when the husband or husbands fail to produce a child with their wife (he is treated as a brother after joining the others in marriage)

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CHAPTER 4

THE POLYANDRY OF THE TIBETANS

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Tibetan culture is not restricted to the actual political boundaries of the area marked on the map as Tibet. Fluctuating and ill-defined as these boundaries are in themselves (Amdo (*A-mDo*),[1] in north-eastern Tibet and the eastern part called Kham (*K'hams*) were looked upon by China until lately as provinces of her own, respectively named Tsinghai and Si-kang), they still lie well within the far more extensive region where Tibetan culture is to be found. The total area over which the Dalai Lama and his government recently held sway was generally considered to cover 600,000 square miles – a very vast one. The five million or so inhabitants of this country have, despite their small numbers, produced a culture which is original, peculiarly adapted to the extraordinary environment in which the pople live, and sufficiently characteristic to be immediately recognizable when it is encountered outside its boundaries.

The extensive distribution and general uniformity everywhere of Tibetan culture are aspects which travellers in the regions where it is to be found have often remarked upon. From the east on the borders of Chinese Szechwan, to Kashmir in the west, from lake Koko Nor in the north to the Himalayas and even beyond them to the south (see Map 5), that is over thousands of miles, Tibetan culture forms an entity of its own, in which those who have elaborated it for their use move

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[1] Romanization of Tibetan spelling is in accordance with the following personal transcription:

ka, k'ha, ga, nga,	*tsa, ts'ha, dza, wa,*
cha, ch'ha, ja, nya,	*zha, za, a, ya, ra, la,*
ta, t'ha, da, na,	*sha, sa, ha, a,*
pa, p'ha, ba, ma,	*i, u, e, o,* (phonetically modified vowels shown as: *ä, ü, ö*); *wazur* = *w*.

Prefixed and superscribed consonants are shown by a small letter before a capital; thus *rGya*. Tibetan names and words in the text are given phonetically in accordance with the local pronunciation, followed by the actual Tibetan orthography, romanized in brackets.